

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## THE BIBLE

### WITHOUT NOTE OR COMMENT.

Much instruction may be drawn from the following interesting narrative. It will afford encouragement to those who are engaged in the important work of instructing the young and the ignorant poor: it shows that the word of God, when spiritually discerned, is able to make the ignorant wise unto salvation, without note or comment;—and even teachers in Israel, who are leading their flocks in a way which they *know not*, have a practical lesson in this simple narrative, by which they may learn what it is to *be born again*.

In the little village of Folliton, in one of the western counties of England, lived John and Sally Lumley, an honest, industrious couple, whose humble cottage stood near the road-side with a small green plot before it and a garden behind; which, altogether, presented an aspect of neatness and diligent cultivation. John's wages never exceeded 9s. a week, which was no great sum to support a wife and five children, but he contrived always to have a pig in rearing, and his master permitted him to rent a piece of ground every year on which he raised a supply of potatoes. Sally also was an excellent wife, and by her economy and good management their income always met their expenses; nor must it be omitted, that John constantly spent his evenings *at home*, so that nothing was squandered in liquor at the public house called the Blue-ball. A small income, managed with frugality, will go much further in housekeeping than many people imagine. It is a saying in Devonshire, "we must live to-day as we can live to-morrow."

This honest couple did not, however, escape the tongue of slander; especially when the neighbours saw the clean and neat appearance of their children as they passed through the village to the church on a Sunday morning. Some were kind enough to remark that John must have other means of support besides his wages at farmer Wilton's, or he never could procure such good clothes for himself and his family, out of only nine shillings a week, and pay two pounds a year rent for his cottage and garden, without any assistance from the parish!

It was truly delightful to observe Sally's

constant and early attendance at church on the Lord's day. "I can't think, Sally, how you contrived," said her neighbour Kate Maldon, "to take all your children to church in the morning; for my part I never go till the afternoon!"—"I find it very easy," replied Sally, "for all depends upon a *willing mind* and a little forecast. John and I rise early and get every thing ready, for he never keeps bad hours, thanks be, and as to clothes, I am always *mending*, and you know, Kate, a *stitch in time saves nine*." Kate had no other reply than "Well Sally, I can't do it, for my man never comes home with his wages till it is very late, and therefore I am obliged to go to Mr. Griper's shop and buy what we want on Sunday morning!" Sally shook her head as Kate went into her house, and said to her husband, "well, John, I hope we shall never break the Sabbath in that manner, for God's blessing cannot be expected, *by him that buys nor by him that sells on the Lord's day*. Old Maister Griper does not get rich with all his Sunday's profits! I see the doctor go in there almost every week."

But no one is without his cross. It was the grief of John that no one in his family could read. One day, while he was plowing, he thought that if he could have a little instruction he could soon read a chapter in the Testament, but how to gain that instruction he could not tell. When once the mind desires that which is truly good, Divine Providence soon places the means of possessing it within our reach. John's wish was scarcely formed ere it was gratified. If every illiterate person were *determined* to acquire the art of reading, he would soon attain his object. The ignorance of the poor is therefore in many cases inexcusable.

Farmer Wilton's eldest son had just returned from school to spend the vacation at home, and in his walks called to see Sally Lumley just as John was sitting down to his supper. "Ah! John, ah! Sally," said Stephen Wilton, "how are you both?"—"Much oblige to you, Master Stephen, quite brave, thank you, sir, will you please to sit down a bit? (*handing him a chair*.) So you be going about to visit your old friends, sir."

Stephen. Yes, Sally, and you and John among the number.

John. Thank you kindly, sir, but I

thought you'd forgotten such poor folks as we.

*Stephen.* No, no, John, I hope I shall never do that, you and Sally are good creatures, and it would be sad indeed if going to school should make me proud and forgetful of my old acquaintance—but how are all your children.

*John.* All quite hearty, I think, sir—Joe why don't you come fore and make your bow to Master Stephen—Joe's a good boy (stroking his head) he works with me every day at your father's 'bout one thing or t'other, but I'm sorry to say, like myself, he's no larning.

*Stephen.* That's bad indeed, John, but do you not put him to school?"

*John.* Why, sir, I do hope to bye and bye, but I can't afford it yet; I've a promised him that next year, after he leaves his day's work, he shall go for a little while to neighbour Simpson's night-school.

*Stephen.* Well, John, but perhaps we could contrive for him to begin directly—let me see, (thinks) I shall be at home—how long?—five weeks next Monday. Now suppose I come down here three times a week and teach him his letters.

*Sally.* O! if your honour would be so well pleased to take the trouble, what a brave thing that would be for Joe!

*Stephen.* Yes, yes, I will do that cheerfully, for God sent us here to be useful, and every one may be so, if he will but employ his talents and aim at doing good. I must now leave you—farewell.

*John.* Thank you, sir, for your little company.

Young Wilton mused on the scene he had just witnessed, and bounding over the field that led to his father's house, arrived home with a heart cheerful and happy. *There is something exhilarating even in the idea of being an instrument of doing good. In whatever way we may imitate the Lord Jesus, we shall receive a sure reward.*

Farmer Wilton, though possessed of a large estate, had received but a scanty education. His parents thought of nothing "but the miser's joy;" and they had but one son, concluded, that if they left him plenty of money, a good estate, and a well stocked farm, he would have all that was necessary. Happily for the son, he inherited not the griping temper of his parents. Generous and open, he determined that his property should be subservient to the grand purpose of benefiting others as well as gratifying himself, for, as he frequently remarked, "Money, like manure, is of no use, unless it is spread." Conscious of his own deficiencies, he resolved that his chil-

dren should be well instructed, and that every attempt should be made to furnish their minds with useful knowledge. "I do not want" said he to his wife, to make my boy a fine gentleman, but I desire to see him a useful man, and a good member of society."

Stephen was therefore sent to a respectable school, where not only his education was advanced, but his moral and religious habits conscientiously regarded. The master regularly assembled his pupils and his own family in the school-room to prayers morning and evening; for it was one of his maxims, that "No blessing rests upon that house where God is not acknowledged."

The progress of young Wilton was rapid. In school hours he was attentive and industrious, and although George Heartless, often endeavoured to divert his attention from his studies, he mildly replied, "No, Heartless—play hours for recreation and school time for learning." "The scholar's diligence ensures the tutor's approbation."

It was Stephen's happiness to form a friendship at school with an excellent youth named Henry Charlton, whose parents resided at one of the principal sea-ports in the west of England: modest in his demeanour, and endowed with excellent talents, affable in his temper, and willing to oblige; he was the general admiration of the whole school, but the particular associate of young Wilton. "How very important are the connexions that are formed in early life! and how cautious young persons should be in selecting the character on whom they bestow the expressive title of "Friend!"

Requesting my readers to excuse this digression, I return to Stephen Wilton's benevolent design to instruct little Joe Lumley. "Whatsoever thine hand findeth to do, do it with thy might," was a sentiment frequently quoted by Henry Charlton, and was deeply impressed upon Stephen's mind. Determined, therefore, not to delay, he proceeded the following evening to John Lumley's, and commenced his new employment—his

Delightful task to rear the tender thought,  
To teach the young idea how to shoot.

The assiduity of the master, and the diligence of the scholar, succeeded beyond expectation. In the course of a week, little Joe could read six verses of the first chapter of St. John's gospel, and at the end of the vacation, Stephen Wilton had the satisfaction of hearing him read very distinctly the first and second chapters!



It was truly affecting to witness the grief of Joe, when his kind preceptor informed him he was come to hear him read for the last time, till he returned next from school; and when they came to part, the boy could scarcely express his gratitude on account of his tears. As for John and Sally, they were profuse in their thanks. Sally (*wiping her eyes with the corner of her apron*), said, "I am sure Master Stephen, we shall always remember your kindness." "Thank you Sally," said he, "I am well rewarded—There Joe, (*giving him sixpence*) keep that for my sake; read the Testament every night, and when I return (if God should preserve me,) I shall see what improvement you have made."

"Well, said Sally, (as Stephen crossed the stile,) "that is the *most kindest* young gentleman in all our parish." "May God Almighty bless him! remarked John, I do think he'll make a beautiful fine man."

Joe continued to read the scriptures aloud every night, while his parents listened with admiration. In the beginning of the third chapter of St. John, he found some difficulty in the word *Nicodemus* and *Pharisees*, after asking, "Father, is that the right sound?" Yes, Yes, Joe; I remember the parson calls it exactly as thou dost. Joe proceeded, "Except a man be *born again*, he cannot see the kingdom of God." "There now," said John, "if that be'n't the very varse I heard read the other day at church, and tho't as how I should never forget it; but then my memory is so *cruel* bad. Read it again Joe: (Joe reads) "*except a man be born again.*" "Stop, Joe, *born again*, didst say?—*born again*,—what's that Sally?"

Sally. How John, how should I know more than thee. All I remember is something of what the charity children said in church when they were going to be *conformed*. *A death unto Sin, and a new birth unto Righteousness*. I thought it a very pretty expression, and asked Mr. Blind to be so well pleased as to tell me what it signified?

John. Well, what did he say?

Sally. Why, he told me that christening was most like it; but it belonged principally to the days of our Lord Jesus Christ, and his apostles;—but (said he) Sally, it is too *deep* for you.

John. Well, to be sure, such a poor ignorant creature as I be, musn't contradict such a learned man as Mr. Blind; but it seem'th to me that if being born again means only to be christened, why then the *most wickedest* people that be, may go to heaven.

Sally. Well, I d'ul are then, if I dont put on a good face and ax Mr. Blind about it again next Sunday.

In short, reader, Sally's mind was so full of what Joe had read, that she went up to Mr. Blind, and very modestly asked him to explain to her the meaning of the words, "*born again.*"

Mr. Blind. Why, Sarah, where did you hear any thing about that?"

Sally. Please your honour, Master Stephen Wilton, has been teaching our Joe to read, and he read it in the Testament: "*Except a man be born again,*" &c.—

Mr. Blind. Indeed, Sarah, I cannot tell you any thing more than I said when you asked me formerly. It is dangerous to meddle with these *deep* subjects. Many people have thought of them till they have lost their senses. You have a *very good heart*, and (*patting his snuff-box*),—and if you do your best, and pay your debts—(*rings the bell*)—and bring up your family in a decent manner—(*Enter the servant*.—*Samuel, I shall shoot to-day—see after the gun—where's Pointer and Sharper, and Searcher; get them all in readiness, and tell cook to get dinner ready by half past five, and that Squire Chorus, and Doctor Lighthead, will dine with me.*—*Samuel, "yes, sir."*)—Well, Sarah, and as I was saying, if you do your best, and—(pauses)—so on, why you will make your peace with God very well—(*whistles.*)—Good morning.

Sally. I wish you a good morning, sir, I thank you—(*courtesies.*)

Sally returned home, and related the conversation to her husband, adding, "to tell you the truth, John, I don't think master cares much about the matter: I fear he thinks more of them there dogs and his gun, than of being "*born again.*"

John. Well, I'm morally certain, that there is something more in't than he pretendeth—christening, indeed—it cannot be any thing like it.—O, I wish I could read the Bible myself, and perhaps I may be able, for, "*WE KNOW NOT WHAT WE CAN DO TILL WE TRY.*"

Parson Blind, to whom my readers have just been introduced, was the elder son of a wealthy tradesman, who, having resolved that his children should be *gentlemen* determined to conceal the obscurity of his own origin by sending one of his sons to the university, and bring up the other to the profession of the law. The election to the former fell upon Thomas, the first born, and to secure him a maintenance, a living was purchased. In due time Mr. Thomas was matriculated, graduated, and

ordained, although with some difficulty, the good bishop having previously animadverted with more than usual severity, upon the paucity of this candidate for holy orders, not only in *classic* lore, but even in theology. It is said that, having *got through* his examination, he took his Greek Testament in his left hand, and with great energy exclaimed, "I have now done with thee! When I get home, I'll drive a ten-penny nail through thee and clench it fast!"\* But though Mr. Thomas was *blind* in respect to the duties of his sacred office, he was sufficiently enlightened as a sportsman, and knew where to find a covey of partridges or a hare sitting, and if the dulcet notes of music did not charm his bosom, yet he could nicely distinguish the sound of tally-ho! He did not indeed rejoice in God his Saviour but he entered most feelingly into the delights of the hunting-club, when the jovial assembly was convened to commemorate the death of a fox over a bowl of punch which was crowned with the trophy, of the fox's tail!!

Upon the death of the incumbent Dr. Little, Mr. Blind was inducted to the rectory of Folliton. Squire Chorus who resided at Fairy-hill was likewise a member of the hunt. He inherited the property of Sir Peter Startup, who was knighted on carrying up an address of congratulation. Young Chorus was more esteemed for his *property* than for his *wit*, and as he kept a good table and a large stock of wine, Fairy-hill was generally supplied with guests. Dr. Lighthouse was a pleasant facetious character, possessed of many qualities that endeared him to his friends; he was humane, benevolent, and on the whole liberal.

His usual maxim was *to think and let think*, and had he maintained his *character* by consistency of conduct, he would have escaped that censure which was often passed upon him: but while he performed his ecclesiastical duties in a manner that entitled him to respect, he lessened the influence of his instructions, by forgetting his *character*, when engaged in convivial parties.

At the hour appointed, Mr. Blind and his friends sat down to dinner, and after some conversation on the sports of the field, the subject suddenly changed to one in which Mr. Blind was much interested, in consequence of Sally Lumley's visit in the morning.

\* This anecdote was related to me by a worthy friend, now deceased, who was himself a candidate for ordination at the same time.

"Gentlemen," said he, "I had a curious visit to-day from one of my parishoners, who came with a *confounded knotty* question, which I confess completely *puzzled* me: It was John Lumley's wife; you know her squire?"

*Chorus.* Know her, aye sure, I remember her father when I was a boy, as hearty a fellow as any in Folliton, he happened to take a *glass too much* at our revel, and died just after he got home—poor fellow;—but go on sir.

*Blind.* Why, Sally came this morning, after breakfast, while I was reading Shakespeare's *Merry Wives of Windsor*! and after many apologies and (*pulling up his shirt collar*) and so on, she desired me to tell her what was meant by being "*born again*."

*All.* Ha! ha! ha!

*Chorus.* Well, I never heard such a question put to a *parson* in all my born days. Come, gentlemen, if you please, we'll soften this hard question by a glass of wine, (*fills his glass*)—here's—"a *short life and a merry one*."

*Lighthouse.* Well, Mr. Blind, and what was your reply?

*Blind.* Indeed, Doctor, I knew not what to say; for I never thought or heard any thing of being *born again*, except when reading the lessons. And when I have done my *duty* in the church, I think all my work is over and that I may then enjoy myself. Pray, doctor, what is your opinion about it?

*Lighthouse.* I certainly think it signifies some change in our *character* and conduct,—that is, a good reformation; but I do not hold with the enthusiastic idea, that it is effected by the influence of the Holy Spirit: this is *irrational*.

*Chorus.* Come gentlemen, I'm half asleep. While you are engaged in this mysterious subject, the bottle's standing still. Doctor, I am waiting for your toast.

*Lighthouse.* You shall have it, squire, directly.—*Church and King*.

*Chorus.* Church and king.—I always stand by the church, doctor, protestant or papist, it is all one to me—but none of your *new doctrines* about being "*born again*."

*Blind.* Well, gentlemen, let us drop the subject. I dare say it was confined to the primitive ages. There are many *odd* expressions in our liturgy and articles, which are certainly puritanical, but we must remember our reformers were old-fashioned men.—Squire, I take the liberty of calling upon you for a song.

*Chorus.* No, no, ask the doctor he's the singer.—Pray, doctor, let us have that live-



ly thing that you gave us at the last hunting feast.

*Lighthouse.* Certainly, gentlemen, if you please."—(*sings.*)

We leave the party to separate, and return to John and Sally Lumley.

It is clear that the ascendancy which the Romish church acquired prior to the reformation, is to be attributed chiefly to the policy of keeping the people in ignorance. Christianity courts investigation; its doctrines do not shun the light. It is the duty of all persons who can read, to search the scriptures, and judge for themselves. A humble, diligent perusal of the sacred volume, accompanied by prayer for the enlightening and sanctifying Spirit, will make the character "*wise unto salvation.*"

The words of our Lord Jesus to Nicodemus still sounded in the ears of John Lumley, "what can it mean," said he to himself, as he was preparing some ground for potatoes. "*Born again.*" "*Except a man be born again.*"—Why, surely that means *every* man, and therefore it means *me.*—Lord help me to understand it, continued he. John little thought that this was the *first prayer* he ever offered up to God; it came from his heart; it was dictated by desire; it was *effectual* and  *fervent.* The more he thought, the more he discovered the great blessing of being able to read. He and Sally continued to derive much instruction while Joe read. The gospel of St. John was now finished, and during the recital of the different chapters, they were both much affected. Sometimes a pause ensued, and some verse or expression became the subject of conversation. They both declared, they had never before experienced such real pleasure, as they had never known the time to pass so rapidly. Indeed they began to find that the word of God was *quick* and *powerful*, and that the death of Christ has given them divine life; but they knew not that Jesus had done this.

One evening, Joe was reading the second chapter of the Acts, his father suddenly interrupted him. "Hold, Joe, I've a bin thinking that thou couldst teach me and thy mother to read that there blessed book." "That I will, father, said Joe, if you'll let me. I have kept the alphabet that Mr. Stephen gave me, and you'll soon larn the letters."

Up stairs he ran, opened his little deal box, drew out the alphabet with joy, and putting it on the table. "There it is, father, A, B, C,—you'll soon larn them, mother!"

Interesting sight! Behold a child in-

structing his parents; teaching them the way of life! O how many and how various are the means of being useful! If there be but the "*willing mind,*" added to the inquiry, "*What shall I render,*" every one will find something to do.

Sally and John drew their chairs to the table, and placing their dear Joe between them, the new employment commenced. The young tutor followed exactly the plan of his master, and by the eagerness of the parents, and the simplicity of Joe, the attempt has succeeded beyond expectation. They soon managed a verse, then a chapter, till, at length, the whole Gospel was read through.

Who would neglect the means of doing good? Who would not *attempt* to learn to read? Who will despise the day of small things? The grandest events often arise from small beginnings. Grace in the heart, though first small like the grain of mustard seed, expands, increases, and strengthens as it grows. God loves *desires* after himself. Many young persons fear that they are not accepted of God, because their minds have not been terrified and alarmed in the way which some have represented: let such remember, that Jesus, the good shepherd, gathers the lambs with his arm, and carries them in his bosom. All depends on the *bias* of the mind. *He that DETERMINES to win Christ, will infallibly possess the prize.*

(To be continued.)

#### SENECA INDIANS.

Our readers will recollect with much satisfaction several communications in our former volumes from Mr. J B Hyde, respecting the Seneca Indians. Mr. Hyde has resided among this people about ten years, most of the time we believe in the character of a teacher; and considering the prejudices and obstacles with which he has had to contend, and the limited means in his power, we are led to admire the progress of the work in which he has been labouring. Judging from the statement which he has here given, we doubt whether more has been effected by the labours of one man, at any of our missionary stations, or greater improvements made among heathen by the introduction of the Gospel in the same length of time, than has been produced by the exertions of this faithful servant of Christ.

To the Editor of the Religious Intelligencer.

DEAR CHRISTIAN BROTHER—I have long been anxious that you and our other dear Christian friends, that have taken so

deep an interest in us and in this Mission, should know more particularly our concerns, that they might more understandingly know how to rejoice and weep and pray for the Senecas. The account is long but I hope you will find a place for it in your useful paper. I hope I have written with some feeble views of the account I must give.

Through help obtained of God we remain to the present time. The good work the Lord was pleased to begin in 1813, has been progressing in the midst of the fire unto this day. The little company of five that came out in favour of the Gospel the 16th of Aug. 1813, hath become an host, and spreads its influence in all the villages of the Senecas. The following account the Chiefs of the several villages, gave Dr. Morse last August, as the progress of Christianity in their respective places; viz. Buffalo reservation, 225, in favour of Christianity, whole population about 700 souls; Allegany 225, population short of 600; Tonawanta 30, population rising 300; Catteraugus equally divided, population 360. Whole number in these four reservations in favour of a preached Gospel 660.

#### *Progress since.*

*Genesee* was not represented at the Council with Dr. Morse; no return was made of their state. On the Genesee river are scattered about 450 Senecas. Squakia hill is the principle settlement containing about 200 souls a majority of them are in favour of Christian instruction they have built a school house, the Presbytery of Ontario has furnished them with a teacher.

*Tonawanta*, 30 miles from Buffalo 10 miles N. W. from Batavia. In the beginning of 1819 one solitary individual openly advocated the Gospel. In the course of six months he gained one; in the course of another six months they increased to 12; but one of these fell back: in another six months they increased to 20. The number last winter was 40; still on the increase. They have had no stated teacher. I visited them several times last spring (a year ago) summer and fall, and once last winter. The Tonawantas are almost wholly indebted to borrowed light, which they have obtained here and at Tuscarora. They have met regularly on the Sabbath for two years; sing and pray, and talk over what they have learnt of Christianity. The converts are all young men and women, the flower of the village. Except two chiefs, not one of them can read beyond words of two and three letters. A Baptist brother of late has visited them; but he has no interpreter.

The only interpreter in the place is a violent pagan. Tonawanta is the head quarters of the pagans. They call it the council fire-place of the Lord. Here their famous Seneca Prophet lived and taught; here all the villages resorted for council in cases of sickness and witchcraft, and to learn more perfectly the rites of their ancient religion; here the best learnt disciples of the prophet still live; here representatives from all the villages met to reform their old religion; here they rallied to oppose the spread of the Gospel on its first appearance. At Tonawanta is still the college of the Dr. where knotty questions are settled and edicts are issued directing the faith and practice of disciples.

The Christians made an effort, last winter, to put themselves up an house for religious worship. They cut their timber, but the pagans appeared so determined that a council fire of the minister should not stand beside the Lord's council fire, that the Christians, after counciling with the chiefs at Buffalo, thought prudent to suspend the building until after the spring council. The opposition is very bitter; they have forbidden a pagan's going into the house of a Christian, or having any communication with them; but the interests of Christianity is still increasing, and the disciples not at all discouraged.

*Catteraugus*, 30 miles from Buffalo up the Lake. At this place there has been an apostacy of a principal chief. The past winter and spring has been a boisterous season, even to violence; but from all I can learn, the Christian interest is gaining ground. A goodly number meet regularly on the Sabbath, sing, pray, and talk over what they have learnt of Christianity. They have no teacher. I visited them twice last season.

*Allegany*, 70 miles from Buffalo on the head waters of that river. The chiefs of this place reported to Dr. Morse that 33 observed the Sabbath; but they have not learnt to sing. I have not heard that any are able to lead in prayer, or give an exhortation on religious subjects. A school teacher of the Society of Friends has taught a school with them for a number of years past. The past winter has been a time of violent contention among them. The pagans have threatened to burn any house that should be put up for school or religious instruction. Yet I am led to believe the Christian interest is gaining ground with them.

*Buffalo*. The Christian interest is evidently gaining ground in this place. Our congregation is usually from 50 to 70 a-



delts; on some occasions 100. The children are detained by a Sunday school. From 30 to 60 attend the monthly concert for prayer. Thursday evening meetings for singing from 40 to 70. Our singing meetings are attended as a season of worship, opened and closed with prayer, and frequently improved in giving religious intelligence from abroad. Three young men lead in prayer; two of them appear to have enlargement and pray with much feeling.

*Spring Council*, opened in this place on the 30th of May. At this council there is a great collection of Indians from all the villages to receive their annuities. It has formerly been a season of dissipation and every evil work. Tuesday, before the council opened a number of young men from all the villages called on us, to sing and converse on religious subjects. From the anxiety they manifested I proposed, if they chose, we would have a meeting in the evening: they answered, they should esteem it a great favour. This was near sun set: yet we had an assembly, I should judge, of full 100. All appeared to hear with deep interest. Thursday was our regular meeting for singing; but from the anxiety they manifested to hear more concerning Christianity, we spent most of the time until near 12 o'clock, in instructing them in the truths of Christianity. From the anxiety still apparent, we proposed to meet the next evening. Our assembly was something less than the preceding evening. I counted between 60 and 70, most of them young men, the most promising of the tribe. Friday and Saturday the Indians received their money and goods; yet the chiefs and young men from all the villages staid and spent the Sabbath with us. Our meeting was interesting. No feasting, dancing, or intemperance seen or heard by us during the whole council.

*Buffalo*, the seat of public business.

It may not be improper to state that the Indian village near Buffalo is the seat of public business for the Five Nations; where all their national councils are held, and public business transacted. All the villages of the Senecas live on the most intimate terms, and intermarry with each other; frequently visiting from one village to the other. Beside, in all important concerns, runners are sent to acquaint the other villages; as the death of a person of note, good or bad news, copies of papers from government, missionary societies, &c. are forwarded to all the villages. It appears to be a maxim with the Indians to have no secrets. This intimacy with each other, and the general agitation of feeling on re-

ligious subjects will account for the rapid spread of religious knowledge in the remote villages without any apparent means.

#### SUMMARY.

From the information I possess, I have no doubt more than one third of the whole population are in favour of Christian instruction; and in this third are a majority of the warriors and principal chiefs of the whole tribe.

#### *Character of the work.*

It has appeared from first to last a sober enquiry after truth; without the least tincture of enthusiasm. The first enquiry was, what hath God revealed in his word? and this continues to be their anxiety, to know the revealed will of God. They appear to have no doubts of the truth and divinity of the Scriptures. Even the Pagans do not dispute that the Bible is the word of God, but only contend that God never designed it for the Indians. There has been a great anxiety with many of the young men to learn to read the scriptures in their own language; but they have had much to discourage and perplex their minds. Numbers have made some proficiency—only two married men can read all that has been translated.

#### *Morals and state of Society*

are greatly improved with the Christian party. Their ancient religious rites had a powerful tendency to dissipate morality, to destroy their property and to cut the very sinews of industry and economy.—During several of the first years that I lived among this people, I knew no family that salted any provision. If any domestic animal was killed, the owner made a feast and devoured it at once. These feasts were generally kept in the night; the whole of which was spent in singing, dancing, and lewdness, with more or less drunkenness; frequently the next morning numbers might be seen laying round on the flats, beside logs and fences, and all wholly incapacitated for business. At these private and public feasts they consumed the principal part of their meat, whether domestic or caught in hunting, and a large proportion of their other provisions, which every year before the Gospel delivered them, produced a scarcity at the season when they most needed sustenance to perform their labour. An individual who had the ability and did not make and attend these feasts, would loose his reputation and influence. Their superstitions led them to believe that God would not be propitious, unless they frequently

made feasts in his name. Those who profess an attachment to Christianity are now wholly delivered from this bondage.— They have covenanted among themselves that they will not attend these feasts even as spectators. I know not a Christian family now who is not abundantly furnished with provisions: and they appear like new men, even those that were formerly the most moral among them. Several that belong to the Christian party were formerly intemperate; most of these are wholly reformed. I know three belonging to the Christians that are not wholly recovered but greatly reformed.

#### *Marriage.*

It could hardly be said that there was such a thing among them as marriage; though many men and women lived together and brought up families until separated by death; but they acknowledged no authority, human or divine, binding on them, neither was their reputation at all concerned whether they lived with companions for life or only for months. Much mischief was continually arising from the practice of putting away and shifting companions, and numbers lived with several women at the same time. The Gospel found these things in great confusion; and has in a good measure corrected them.

#### *Improvement of their estates.*

The Indians formerly planted in little patches two and three miles apart, separated from their neighbors by a strip of weeds and bushes, this generally gained every year on the improvement. Beside this they suffered great loss every year from their cattle for want of good fence. Now I know not a Christian family (and there are some beside) who have not *large fields* well enclosed and well cleared. They have made considerable improvement in building houses; several have good log houses with brick chimnies with floors and windows.— And to the honour of the Christian party, they have put up an house for religious worship, 42 by 18 feet, side walls ceiled and plastered over head with an elliptic arch, brick chimney, glass windows, and shutters. This the Christians have built without any assistance only what I have rendered them. Beside they have made considerable improvement in the public roads; a thing they never did until the gospel shown upon them.

#### *Formation of a Church.*

These Indians view the sacraments with an awful solemnity to which they are not prepared to approach. The duty of be-

lievers separating themselves unto the Lord and walking in his ordinances has been pressed upon them as the requirement of the Saviour and as essential to their being owned as a professing people. These things distressed them; they feared the consequences of another separation, among those that professed an attachment to the Gospel; this they thought would greatly weaken them and give advantage to their opposers. The Lord has taken his own way to open a door, and lead this people on from step to step. My judgment is not to distress them at present on this subject, but exhibit plain truth suitable to their case, watching the openings of Providence to advance. In the judgment of charity we hope a number love the truth, and walk in the truth according to their light.

#### *Dealings of Providence.*

It is now two years and ten months since the Senecas first began to meet regularly on the Sabbath, for Christian instruction. In this time there has been no deaths on this reservation of any of the Christian party excepting two infant children, belonging to Christian parents. I have heard of but two children on the other reservation but there may have been more. In the same term there has been an unusual number of deaths among the Pagans. Four of which were Chiefs of considerable note, John Sky and Blue Sky, of Tanawanta, Thomson of Catteraugus, and Adjutant of this reservation. While we are abundantly taught that one event happeneth unto all, we would mention this providence with adoring gratitude. Had the Pagans all been preserved alive, and only the Christians visited with sickness and death, the Gospel would have remained as true and excellent as it now does; but the Pagans would doubtless have exulted in triumph, and the Christians would have had to encounter a difficulty which a merciful God saw was not best for them in their weak and blind condition.

#### *Funeral.*

On the 30th of April, 1821, attended the first funeral with the Senecas in Christian form. This was at the burial of Adjutant one of the thirteen Chiefs that signed the Covenant with the N. Y. M. Society the beginning of 1819. The violent measure and misrepresentation of the Pagans together with some local feelings concerning his village which he thought was neglected, and the dying words of John Sky, as reported to him, shook his mind; he left the ranks of the Christians and joined the Pa-



gans, but he conducted with great moderation, professed rather to be a neutral, a looker on to see which had the right.—A few days previous to his death he sent for the Christian Chiefs, and told them his heart had always been with them though he had appeared in the ranks of the opposition, he had thought he could be more useful to his people by keeping along with them in moderating their feeling than by a separation; he desired the Christians to take charge of his body, bury it in Christian form as his dying testimony in favour of Christianity.

The Christians assured him it should be as he desired. A large concourse of Indians assembled of both parties. The warriors formed a procession of bearers. Six old Chiefs walked beside the bier as pall bearers, the relatives and friends, women and children followed the corpse, which was taken out of the house of the deceased, and carried into the Council house of the village where the exercises were performed, which consisted of a prayer, singing in Indian and an address through an interpreter. The corpse was then conducted to the grave in the same order and committed to the dust. The whole was conducted with great solemnity and order. The Adjutant resided at a village we call Jacks Town, the head quarters of the Pagans on this reservation: several from this village have united with the Christians, but they found their situation so uncomfortable that they moved out. There is not one openly avowed Christian in the place, several women, have, as we believe, stole away and attended our meetings. The Adjutant was a temperate, upright, candid man, and possessed the confidence of his people in an unusual degree. While he would pass over in silence the course he took, we are bound to adore and praise the goodness of that Providence that restrains the violence of the Pagans through his instrumentality. No doubt he did more for Christianity by the course he took, than he could have done in any other way.

(To be continued.)

#### PALESTINE MISSION.

*Letter from Rev. Levi Parsons, to Rev. Mr. Nettleton.—Communicated for the Religious Intelligencer, accompanied by the following note.*

North-Killingworth, Aug. 27, 1821.

DEAR SIR.—The letter I send you, from one of our Missionaries, was directed to North-Killingworth, and arrived in my ab-

sence, or it had not been so long withheld from publication. As every thing coming from our dear Brethren in Palestine has attached to it a peculiar interest, this letter, though rather late; we think must not be lost. It speaks to us all, but especially to all the subjects of the late revivals of religion.

Yours sincerely,  
ASAHEL NETTLETON.

"Smyrna, Nov. 26, 1820.

"MY DEAR BROTHER.—I thank you for your interesting letter, dated Nassau, June 18th, which I received a few days since.—The account you gave me of many extensive revivals in New-York, has greatly encouraged our hearts and strengthened our faith. What hath God wrought! Often you must stand still and admire and adore. Your brethren in India, in Owhyhee, and in Smyrna will rejoice when they hear of this. Angels have already tuned their harps anew, saying with a loud voice,—thou art worthy.

"This day has been an interesting one to us; something like the days which are past. A very respectable young man called at our room and joined with us in religious worship. We read the three last chapters of Hebrews, (reading in rotation 5 verses each) and then remarked at large upon the nature and necessity of the *faith* without which it is impossible to please God. He gave most serious attention, and was quite unwilling to have the conversation discontinued. "Such things," said he "make me reflect upon subjects of the greatest importance." After this we sang a hymn, and all bowed the knee together before the throne of grace. As he left us he requested that we would sell him a Bible, for "I wish to have one on my table that I may read it often." He promised to come again, and to bring a friend with him to enjoy with him the privilege of hearing the Gospel. What God designs by this we know not. But we can sincerely give thanks for the least token of good.—Pray for us pray for him.

I have been reading the journals of our Missionaries in India, and in the west as published in the Herald for August and September. The smiles of divine Providence or the labours of and Brethren demand special acknowledgment. Who can read and not feel! Who can read and not give! While the field is opening and brightening, while the heathen are reaching forth their hands to receive the bread of life, while the songs of the ransomed heathen are saluting our ears, and their thanksgiving ascending to heaven for the "glad

*tidings of great joy,*" there is still a withholding of necessary *means* to supply the perishing multitude. My brother how can this be! will the American churches, so highly favoured with revivals and spiritual privileges suffer the heathen to cry in vain? The friends of the American Board of Foreign Missions are in a very critical situation. Nothing, it seems, but special and immediate exertions will prevent a great loss to the cause of Missions, and thus to the souls of the heathen.

I know, my brother, that you love those who sit in darkness—you *pray* for them—you *grieve* for them—you *excite* others to *give* for them.

Tell those who have found a Saviour precious to them that the heathen need the *same* Saviour—they *must* have the same Saviour or perish forever. O how infinitely valuable is their hope, while here all are poor and wretched and miserable. Exhort the *rich* to procure for themselves the gratitude and greetings of a multitude of heathens redeemed by their charity. Teach the *young convert* to look at a world which lieth in wickedness, and to weep over perishing millions.

This, my brother, I am persuaded you have done and will *continue* to do. Nothing but the prevalence of such a spirit, so far as *means* are concerned, withholds from us a *universal* revival, a revival which shall embrace a world; a revival for which you and thousands of your brethren have long waited with many prayers and tears. Excuse my brother, the liberty I take. The Lord bless you, as he has done, and permit you to win souls to him for many, *very many* years to come.

Brother Fisk sends much love.

Yours most sincerely,

LEVI PARSONS.

From the N. Y. Spectator.

STOCKBRIDGE INDIANS.

New Stockbridge, 1821.

*Messrs. Editors*—The Rev. Mr. Parsons, the Jewish Missionary, before he left this part of the country, visited the Stockbridge Indians, and preached to them, after which their chiefs gave him the following letters, which you will please to publish in your useful paper.

The Chiefs of the remnant of the Muhheakunuk nation, send salutations to the sachems and head men of the remnant of the children of Abraham, Isaac and Jacob, commonly

called Jews, residing at or about Jerusalem.

We have thought it our duty to send our voice to your ears, to inform you that about eighty-four years ago, while our ancestors were sitting in darkness, and worshipping the Great Spirit by sacrifices:—behold a certain white man named John Sergeant arrived at their fireside, and when he had opened his mouth to them; our forefathers then found that he was one of the messengers of the great and good Spirit. They gladly accepted and received him as a father, who taught them as his children, by whose means they believed the word of God, and that Jesus Christ was sent into the world to save poor sinners.

That he was crucified, and had again risen from the dead, and has gone to heaven.

Our ancestors, and we their children, have enjoyed the gospel privileges ever since until this day.

We would moreover inform you, that our ancestors were sitting as it were at the front door of the house, and that our allies or friends of the different tribes, of Unninnaumpauk, commonly called Indians, were setting on the west side of us; and none of them as a nation has received the religion of Jesus, except the Mohawks who were setting next to us.

We feel, however, happy to inform you that many of our brethren of the different tribes of Indians have now received the good word of God.

Our fathers and we were instructed to read the good book called the Bible, by which we have learned to read the history of your ancestors, and that Jesus Christ was of the Jewish tribe, and that he was killed by his own brethren the Jews.

Many of the heathen Indians on this Island when they had heard this, were much enraged, and declared they would not have killed so good a brother.

By that book we have also learned that all the promises which were made known by the holy prophets have come to pass, that some are yet to be accomplished; among other things you are to return from different parts of the world to the country of your ancestors.



Many of our white brethren are now anxiously waiting to see or hear of your return, and are now preparing to send messengers of our Lord unto you, and whom we hope you will gladly receive and hear.

By the good book we also learn that all the nations in this world will become true believers in Jesus, that there will be no distinction among the different tribes, whether white, red, or black; and since the book has informed us that all the nations in the world are the descendants of one man and woman, and that Jesus came down to die for the whole world, we can call you brethren, and address you as such.

Brothers, we believe that many of you have believed in Jesus Christ, who has already come and suffered, and fulfilled the salvation of the Jews and Gentiles, and followed the good path he has marked out for you and us: we believe, that if you and Unnannaumpauk, or Indians, would be faithful to the end, truly worship the great and good Spirit, we shall meet and see each other at the great day of Jesus, when you and all the faithful Gentiles will be received into heaven, or Wohwe-koiyenwonhunnuk neh uhtauk mauthchayuk annemenauwaunkum, or where there is full of peace and joy and consummate happiness.

*Hendrick Curpaumut.*

*Solomon Quanquanchomut.*

*Solomon Uhhaunwaumut.*

*Jacob Cheekjaunkin.*

New-Stockbridge, Oneida County, }  
State of New-York, April 8, 1819. }

This certifies that the above is a true Copy of the original letter composed entirely by the native Indians without any correction or assistance of any white person whatever. That also, on this occasion the Indians contributed six dollars in money towards the support of Mr. Parsons's mission—the women also presented him with a number of small baskets, some of which he said he should carry to Asia with him.

**J. SERGEANT, Missionary.**

## CHOCTAW NATION.

We copy from the Newark Centinel the following letter from David Folsom, an Indian Chief in the Choctaw Nation, to a correspondent in Newark, N. J. dated Pigeon Roost, July 4, 1821.

*Dear Friend and Brother,*—It is some time since that I had a happiness to receive your affecting letter, dated December 28, 1820, and I am ashamed that I have not answered it sooner; but I have this day set down pen in my hand to talk to you on this paper—hoping you will receive it as coming from a friend, who is poor and needy and lacking of knowledge, and need much for help—which is the Case of your unworthy Brother D. Folsom. I thank you for your kind admonition, which makes me feel rejoice and gladness of heart, to learn so many of the Christian friends, who is good toward we poor Choctaws.

You wished me to tell you whether I consider myself a Christian or not—Oh, dear friend, the Saviour is I am doubtful not near me, and not know in what way I should seek after that ever blessed loving Son of God, which you tell me the glorious God has given up for such creatures as we are. I do not know how a Christian people—however, I have talked to some of the missionaries that are here—and therefore I am sorry to say to you, that I consider myself a poor distressed sinner and needy man, and in no favour with God. I do suppose you good people at the North are rejoicing and praising God every morning and evening and every Sabbath; but in the Choctaw nation we have no such happiness as you have, except the missionaries. They are trying to do all they can for the spreading of the Gospel. The school at Elliot is, on the whole, in a flourishing state at this time, and improving as well as could be expected. Our children are learning fast, and making a handsome improvement. The reinforcement of the missionaries in this nation, last winter, has been great good; since they came the school has done well; I can tell you more good news from Elliot. Some of the scholars are and have been for some time back very serious—there is four in number appears to be engaged. Mr. Jewell was here a few days since; and he tells me that the mission family has a good reason to hope one of the scholars is a Christian. The mission family at Elliot are in good health.

Friend and brother, God were good in giving your nation a Bible and true light and blessing. God were pleased to give

you all these blessing—now we poor Choctaws look up to your nation for help, as little children would cry and beg unto a father to have mercy on them. The great Father, the Spirit above, was good in sending his dear children among us, and are instructing our children in the way they should be happy here on earth and beyond the grave, &c. You Christian people have done much for my poor and despised nation—you have already done much; but you have much to do yet. I am in hopes you good people at the North, will not get weary in so glorious cause. The dear missionaries you good people have sent here, under the blessing of God, must be supported,—and also we Choctaws, I think, ought to have at least two more faithful, good, active ministers, and two female teachers, to teach our girls; and I should say, they ought to be single women. One thing has distressed my mind very much, that is, it appears that the money way is giving out, to support the missionaries here—and therefore under the authority of Dr. S. Worcester, our dear beloved Rev. Kingsbury, have left the nation for a while, to obtain some money in the state of Mississippi for the missionary cause, and it appears he will get no money of consequence—and therefore what is to be done about our school? Must our children be sent back and be more miserable than before, because our children and ourselves, or at least some of us have been taught? If the Christian people forsake us, we poor red people are done for ever. The school cannot go on without means; our teachers cannot go on with their work unless they have the means to support themselves, &c. It would be very painful indeed to us, if our school should stop for want of means, and it would be more so if missionaries should be compelled to leave us for wanted support.

Brother, how would you feel, if it were so that the whole of your nation were about to have all the ministers, and all the teachers, and the Bible leave your country, for the want of just a little help from the benevolence of a Christian people? Do for the sake of that good Saviour you tell me about in your letter—do all you can for the good of my nation. If the money is scarce in that country, I am sure dry goods would command cash here in this country, for the use of the mission, &c. do all you can for the promotion of good in my nation.

At Mayhew I am fearful the school will not get into operation this fall. I am indeed very anxious the school should get into operation soon as possible—however, no

work can go on fast unless plenty means to do with.

I am anxious to hear from Cornwall school; you will please to write me and the particulars there and about Israel and McKee Folsom. My love to your family and all your friends. From your Friend,

DAVID FOLSOM.

P. S. I will tell you something about myself and family as you requested. My mother is Choctaw, and my father a white man. I was about 12 years of age before I understood 10 words of English, and after I was past 12 I did try all I could to learn to speak English, and often time beg to father and mother to send me among the whites to go to school; but as I was a favourite son of my mother, she would never let me go into another country, and I became to be about 20, I thought to myself I was a man of my own, and so I went off to the state of Tennessee; there I got chance of schooling six months—and my money gave out, and I came back home again, I had no more money to go back to school; you may be sure it was painful to me; and as I had no other chance to go to school again, I was obliged to be contented with what little schooling I had received, and so I got me a companion and she would not marry me unless I would go out of the nation with her, and be married according to the laws of whites, and before proper authority, which was pleasing to me, and went off to state of Mississippi, got married, and come back again to our land. God has been good to us and has blessed us with as many comforts as we could wish. We have six children—one of them named Cornelius, after Rev. Elias Cornelius, and one named Mary, after Mrs. Cornelius. If I was a religious man, a pious and true follower of that good Saviour you tell me of in your letter, I think I would be a happy man. Dear brother, pray for me, and all my family.

#### CHEROKEE MISSION.

*Copy of a letter from the Rev. Mr. Byington, Missionary at Elliot, in answer to one enclosed in a box of Clothing, furnished by the Hopkinton, Mass, Dorcas Society.*

ELLIOT, June 17, 1821.

DEAR FRIENDS,—Your letter dated Sept. 24th 1820, was received here only a short time since, together with your kind and generous donation to this mission. By this pledge of your love, our hearts are refreshed. Pray accept our thanks, for this



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effort, to aid us in our work of mercy, toward this long lost tribe of men. To me it was very pleasant to know, that our friends at Hopkinton had remembered this mission.

Some months since, I was allowed to visit you, and plead in behalf of the precious souls, who are now around me, in the midst of whom I dwell, and for whom I am henceforth to live.

My dear Friends, let me freely say to you, the cause is far from appearing less precious by coming here and visiting these habitations of want, degradation and sin. Could you ride through this nation, as I have been permitted to do—see here young dirty, ragged, naked, ignorant and perishing children: could you then visit this place, and here see them healthy, well clothed and fed, learning how to read, write and cypher, learning our language and our customs; could you see how ready they are to work for us, and how much they do, and how many more wish to come here; you would not be sorry, that you had given them a little coat, a hat, a blanket, a bedtick, or a pair of shoes. Your hearts would all burn with joy to see these children. No higher joy, I can freely say, have I ever known, than since I have been here. In the arrangements of our various duties, 18 or 20 little boys are committed to my care, when out of school. To preserve my own health, a good deal of labour is necessary for me.

May I now tell you what these boys do? At sun rise I blow a whistle, they rise together, I call the school, inquire of them about their hats, and if they have washed, &c. They then take their axes and go into the woods, to clear land—most of our timber is oak. These boys work till a horn blows for breakfast. After breakfast they go out again to chop, and again after school at night. More active and willing boys to work, I have rarely seen. If any one is inclined to be lazy, I send him up to the house, as not fit to be in our company, and the next time he never fails to work well. At night our children sleep on a blanket, laid upon a board, or on the floor. We have no bedticks or beds for them. The girls we are obliged to let sleep much in the same way. We are sorry to do so. It is not the fault of our friends, that we are obliged to treat our children in this way.—They send us clothing enough and of some kinds more than we want. We have a supply of small garments. We are in want of bedticks for our girls and boys. We should be glad of sheets, pillow cases, blankets, shoes, hats, garments for men and

women, and let them all be plain. We do not want a single *fine* garment. Strong and plain cloathes, we choose to wear ourselves, and it is what we want for our children. Should you send any thing further to this mission, pray send the things we most need, if it should be convenient for you.

Perhaps you can let other friends in neighboring towns, know what kind of clothing to send. Two thirds of our children went barefoot last winter.

In behalf of our family I subscribe myself your much obliged friend,

CYRUS BYINGTON.

## REVIVALS OF RELIGION.

*Extract of a letter from some of the pious students in Dartmouth College, N. H. to members of the Church in Yale College, dated August, 1821.*

A revival commenced in the east part of the town, (Hanover) about 5 months since. While it was progressing with power and approaching nearer to us, producing the effects usually attending the operations of the Holy Spirit, Christians began to feel the importance of a revival in College.—At the close of the last term, there was apparently more attention to the all important subject among professors of religion, but little or no excitement with the impenitent. At the commencement of the present term, the Spirit descended among us, several were convinced of sin, and recovered, as we trust, from its fatal ruins to a life of holiness. The work still continues; its progress, however, is less apparent among the students than it was a few weeks ago.

Seventeen members of College and one hundred and twenty of the inhabitants of this town and village, have recently been brought from the darkness and slavery of sin, into the light and liberty of the Gospel. Though we lament that many with whom we are associated still persist in their devious wanderings, far from happiness and heaven, we do not indulge the ungrateful thought, that the blessing has been small, it demands our highest praise. If joy is diffused through the society of the heavenly world at the repentance of *one* sinner, well may we rejoice to see so many returning with wonder to praise their long neglected Saviour. Two or three among us have, for several weeks, been deeply impressed with a sense of their condition as sinners, and of the importance of an interest in Christ. These, we trust, will yet be enlightened and made to rejoice

"in the hope of the glory of God." From private letters we learn that the work of God still prevails in Middlebury College; that sixteen members of College, and near a hundred of the people of that place have become the subjects of Christ's kingdom. In Lyme, a town adjoining this, a revival commenced about a year since, and is still progressing: the number of its hopeful subjects is about one hundred."

A respected Clergyman in Vermont, in a letter to the Editor, communicates the joyful news of a most remarkable work of God prevailing in almost every town in Vermont on the west side of the green mountains, from Massachusetts to Canada line."

#### REVIVAL IN CONNECTICUT.

*Extract of a Letter from one of the Missionaries in the employ of the Congregational Missionary Society last winter, to his friend in Charleston, S. C. dated,*

"Torrington, July 16, 1821.

"When I arrived at my father's house, I found a gentleman there waiting for me, who had heard of my arrival, to engage me to come to this place, which is about twenty miles west of my father's. You will conclude, not that I am in particular demand, but that *preaching* is in great demand in this favoured section of our country, when I inform you, that I have had applications from three different places in this vicinity, to supply the places of superannuated ministers.

Of all the revivals that I have ever witnessed, none have so deeply interested my heart, none appear so strikingly to manifest the power of God or the excellence of the Christian character, as that with which Farmington has been blessed. "O," I have often thought, while residing among this people, "what glorious work a revival of religion would make in this town!" The blessed effect of such a work I have now witnessed; and it is beyond any thing I could ever have had faith to pray for. The change in the moral aspect of things is astonishing. "Many who have been very far from God and righteousness," have, as we humbly hope, recently been brought nigh by the blood of his Son. Some whose moral condition once appeared hopeless, are now in their right minds, at the feet of Jesus. Many of the professed devotees of Mammon, have recently departed with all for Christ. A large class of this community have been eagerly engaged in the pursuit of riches; and their clashing interests, combined with those feelings of selfishness and pride which avarice fosters, have pro-

duced, as might be expected, quarrels among neighbours, and much hostility of feeling. The quelling of this hostile spirit was among the first visible effects of the Spirit of God. Of many, who have formerly been not even on *speaking terms*, it may now be said, as it was of the early Christians, "See how these Christians love one another." Let any person witness the glorious effects which this work of grace has produced in Farmington, and still disapprove of a revival of religion; and it would not be difficult, I think, to decide to whose kingdom that person belongs.

From the Boston Recorder.

#### MONTHLY CONCERT.

MR. WILLIS.—The interest which has been excited, and the obvious good which has resulted from the publication of a little piece on the proper manner of conducting the monthly concert, in the Recorder for December 16th, 1820, prompts the belief that you will still be willing to consecrate a small portion of your paper to the furtherance of this great object. While such facilities are offered, and so much still remains to be done, a benevolent heart can hardly be quiet, without making further effort to render this meeting such as it was designed to be, and such as it ought to be. Without reflecting at all on the veracity of those associations of ministers, who, in their reports, state that this meeting is generally well attended, we may state as fact, that the monthly concert such as it was designed to be, is really known and attended but by comparatively few. Lamentable and incredible as it may appear to the good people in your vicinity, it is certain this meeting is not generally much better attended, much more interesting, much more profitable than the common meetings on other days; and of course, not much different from them. This fact is ascertained by personal observation, as well as by intelligence communicated. The writer has attended with many churches in different parts of the country. The meetings are, in general, all of nearly the same character; so that by giving a view of one, which he attended, a tolerably correct view will be given of all. At this there were four clergymen present. The house was filled as usual.



Much was expected. But the exercises, though good, must have disappointed any one who expected to have united in supplicating the quickening influences of the Spirit on the church and on the world. Those who led in these exercises, appeared to feel what the Rev. Pastor of an adjoining parish, on the same evening, expressed, that the object of the meeting was to pray for a revival of religion first, and principally in that place, and then in other places. In the exhortation given by one minister; in the statement concerning the religious feeling in the city, given by another; and in the prayers offered by the other two, there was nothing except the cold allusion to the Jews and the heathen, which is heard in every prayer, to lead our minds beyond the bounds of the city. While returning, though I could cheerfully concur in the general remark, we have had an excellent conference, I could not suppress the emotion of regret, that these christians could not participate in the expansive, benevolent, holy joy, which warmed the hearts of their brethren in Boston and vicinity, who at the same time were retiring from a *monthly concert*. Nor is the desire yet extinguished, that they and all the churches may be induced to know and improve the same means, that their meetings may be equally blessed. These means are simple, easily improved. Instead of praying, first and principally for a revival in our own parish, and then in other parishes; *at this season* let the prosperity and extension of the Redeemer's kingdom, at once fill our souls: let success of the Bible and Missionary Societies, the means by which it is extending, in turn be the burden of our prayer. The hearts of christians will then be enlarged, enobled. Instead of a didactic discourse, or practical exhortation, let the mighty revolutions taking place in the moral world, let the enlargement of Zion, as it appears in the formation of every new benevolent society, in the establishment of every new missionary station, and in every revival of religion, be portrayed in proper colours. The hearts of christians will expand with benevolence, will burn. And instead of retiring as from a conference, let us first like Cornelius, af-

ford a passport to our supplications, that ours also may be the blessed assurance, "thy prayers and thine alms are come up for a memorial before God." Then too, will the hearts of christians revive; and they will hope and feel that the kingdom of the Lord is indeed coming.

#### SABBATH SCHOOLS.

What Minister of the Gospel, what disciple of the Cross, will not raise his ejaculations in ascriptions of praise to Heaven, that through the instrumentality of Sabbath Schools, the poor are beginning to have the Gospel preached to them? Where is the philanthropist whose heart does not beat high with exultation, that by means of this benign institution, the poor, the ignorant, the wretched, and the depraved, are beginning to emerge from dust and pollution, and to occupy that place in the scale of being, which God and nature designed for all mankind? What miser—what epicure, who spends his days and nights in dreaming over his millions, or rioting in luxury, can withhold his hands from administering to the calls of Sabbath Schools, which, as he must acknowledge, in their progress will inevitably so much lessen the draughts on his purse for the support of the poor? What teacher will not say, We have already realized more than the cost of all our labours; we are more than recompensed for all our sacrifices?

#### THE FRUIT OF AFFLICTION.

Falke, a distinguished nobleman of Saxe Weimar, lost, a few years since, four lovely children (all he had) within one month.—This event led him to resolve on turning all his attention to the deserted and helpless offspring of abandoned parents. With the assistance of some friends, he has been enabled to form an Institution whose object is not only to make these children useful members of society, but "to dedicate them to God and his Christ." They are taught valuable trades—they are sent to Sabbath schools—they have a Christian example before them continually. He is now the "father" of 300 such children, who gather around him, and regard him as their temporal and spiritual benefactor. On hundreds and thousands of these, a permanent blessing rests, and Falke lives to see the sweet fruits of his pious labours.—*Rec.*

## MISSION AT ELLIOT.

The Committee appointed to receive the donations of their fellow students in Yale College, take pleasure in making the following statement:

Money transmitted to the Treasurer of the Board of Missions, as follows:—

Part of the avails of the Missionary Garden of Yale Col. - - -	\$14 00
Part of the avails of the Monthly Concert of do., - - -	8 00
	<hr/> 22 00
Vessels for the sacramental Table at Elliot, valued - - -	20 00
A box containing about 40 hats, - - -	75 00
A box of clothing containing 103 articles of clothing: viz. 11 coats, 10 surtouts, 30 pair Pantaloon, 34 vests, 13 pair shoes, 5 pair boots &c. &c. valued	197 06
Books chiefly for schools, - - -	10 00
	<hr/>
Total,	\$324 06

In repairing and preparing the above articles of clothing, we are under great obligations to the kindness of the ladies of this city, for their labours of the needle. They generously spent several afternoons in altering and preparing garments, the value of which labour was estimated at \$7 50. Also to the shoe-makers for their work valued at \$8 17. These articles are now ready for shipping, and will be sent with those now preparing by the benevolent of this city and the neighbouring towns.

In addition to the above generous donation we would state much to the credit of the young gentlemen in College, that a similar box of valuable articles estimated at more than \$300 has been given, and forwarded by them to the mission at Brainerd within a few months.

## ORDINATION.

On Wednesday the 15th inst. the Rev. EDWARD W. HOOKER, of Andover, Mass. was ordained Pastor of the Church and Society of Greens-farms. The Rev. Mr. Fuller, of North-Stamford, made the introductory prayer; the Rev. Mr. Eaton, of Norwalk, preached the ordination sermon, from 2d Thess. Chap. iii. v. 1, 2: the Rev. Mr. Buffett, of Stanwich, made the consecrating prayer; the Rev. Mr. Smith, of Stamford, gave the charge to the Pastor; the Rev. Mr. Freeman, of Weston, gave the right hand of fellowship; the Rev. Mr. Haight, of Wilton, gave the charge to the people; and the Rev. Mr. Bonny, of New-Canaan, made the concluding prayer.

The concourse of people was unusually great, and the exercises were peculiarly solemn and interesting.

The Rev. PETER LOCKWOOD, of Bridgeport, was at the same time, ordained an Evangelist.

## POETRY.

The following lines were found a few days since, written in a Bible, which had been the constant *chart* of a good old man, who commenced the *voyage of life* about 70 years ago—and who expects soon to be *launched into eternity*. We need not the *marine list* of the day to inform us of his safe *arrival* at the *haven of rest*.

While down the *stream* of life I sail,  
Christ be my *ship* and *grace* my *gale*,  
Hope be my *anchor* while I ride,  
This *book* my *compass* o'er the *tide*.

## NOTICES.

The annual meeting of the Education Society will be held at the Court House in New-Haven, at 5 o'clock P. M. Sept. 11th. A sermon will be preached before the Society on the same evening at 7 o'clock in the north Church, and a contribution for the Society will be taken up.  
N. W. TAYLOR, Sec.

The meeting of the Directors of the Domestic Missionary Society of Conn. will be held at New-Haven Sept. 11th at 2 o'clock P. M.  
N. W. TAYLOR, Sec.

The cultivators of the Missionary garden respectfully inform the people of New-Haven that they have for sale okras, beets, and carrots.

Any order for either of the above vegetables left at the house in the garden, near the Medical College, will be promptly attended to.

## TO PATRONS.

We would remind our patrons that Commencement in Yale College is on the 2d Wednesday in September. It will afford a good opportunity to remit payments. Those who do not pay soon, cannot expect to take advantage of the very liberal deduction made to those who pay in advance.

Those who have not paid for the last or previous volumes are requested to read Luke v. 51.

PUBLISHED EVERY SATURDAY,  
BY NATHAN WHITING.

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